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Recapitulation of  
Lectures upon  
American life.







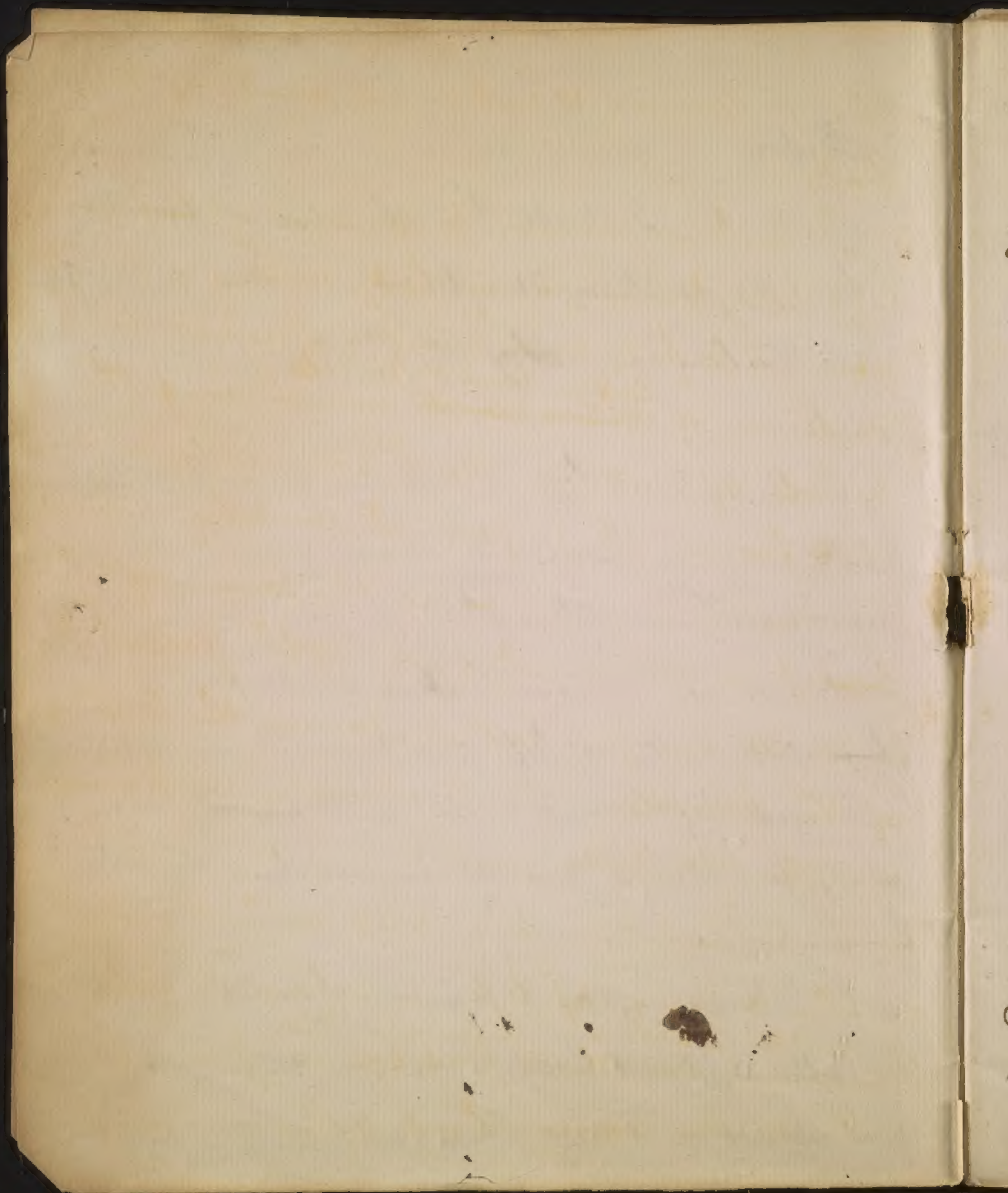
1

Before I proceed to mention the phenomena of death, I shall briefly repeat for the benefit of those gentlemen who came late in the season, ~~the~~ the history of animal life. —

1 I believe life in its perfect state to be in the human species to consist in motion — sensation <sup>heat</sup> and thought. In an imperfect state, or in disease, one or more of those ~~three~~ attributes of life are sometimes deficient, and yet life continues, and ~~most~~ <sup>most</sup> of its functions proceed in nearly a regular manner.

2 I believe with Dr Brown, life to be what he calls a forced state, or in other words an effect only of stimuli acting upon







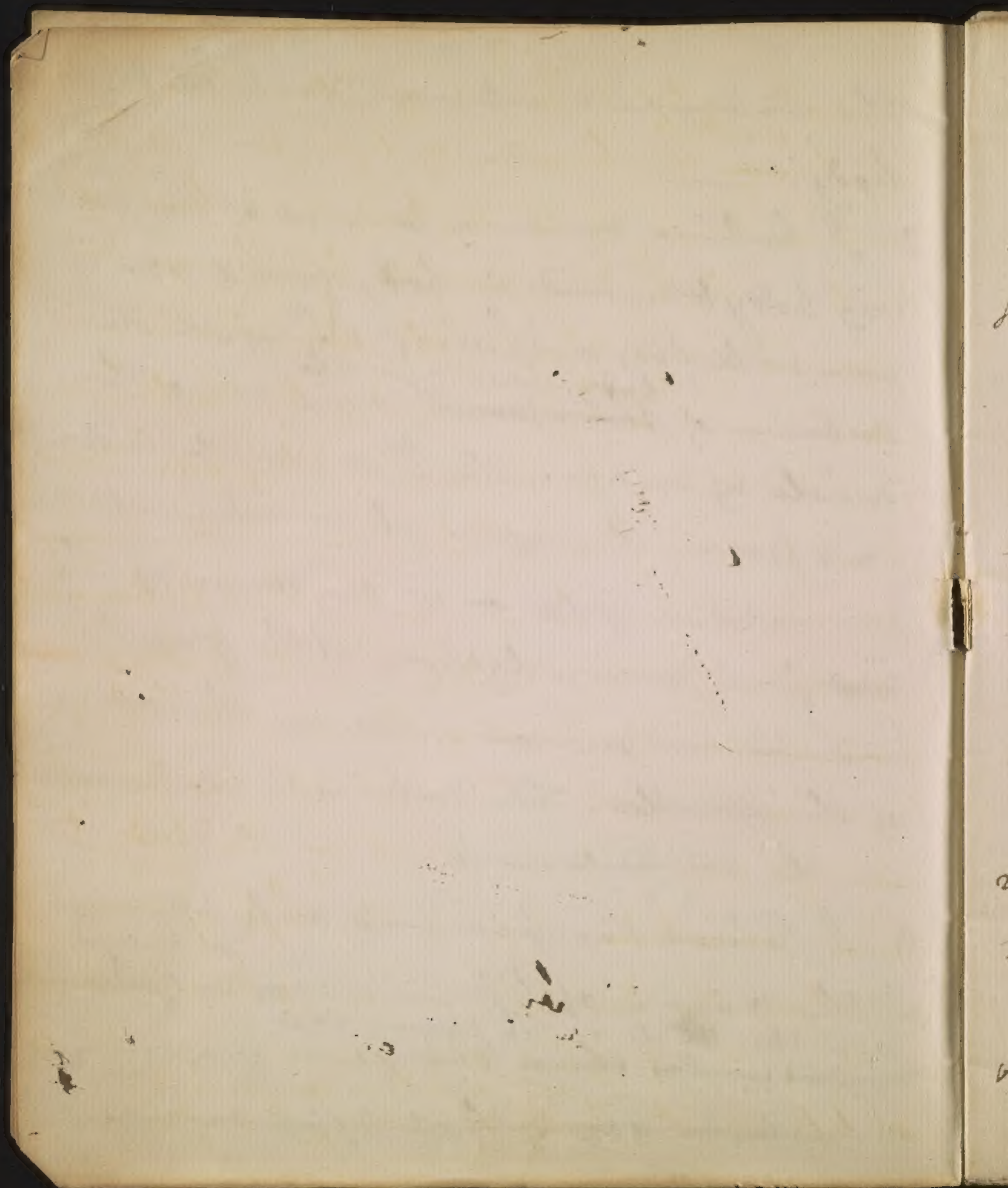
2

the internal & external parts of the body. —

3 I believe man to consist of two parts viz body & mind, or body & soul, or if you will, body and spirit. I reject the doctrine of ~~three parts~~ <sup>body - soul & spirit</sup> composing the whole of man. The 3<sup>d</sup> principle is derived from the pagan philosophy which prevailed in Greece at the time of the first promulgation of the Gospel, & infected in several instances the writings of the Apostles. The doctrine is unknown in the Old Testament.

4 I believe the first and only true Acc<sup>t</sup> of the origin of life in man is <sup>contained</sup> ~~described~~ in the Bible. To prove this — ~~by reference to that passage in Genesis in which he says, that after man~~



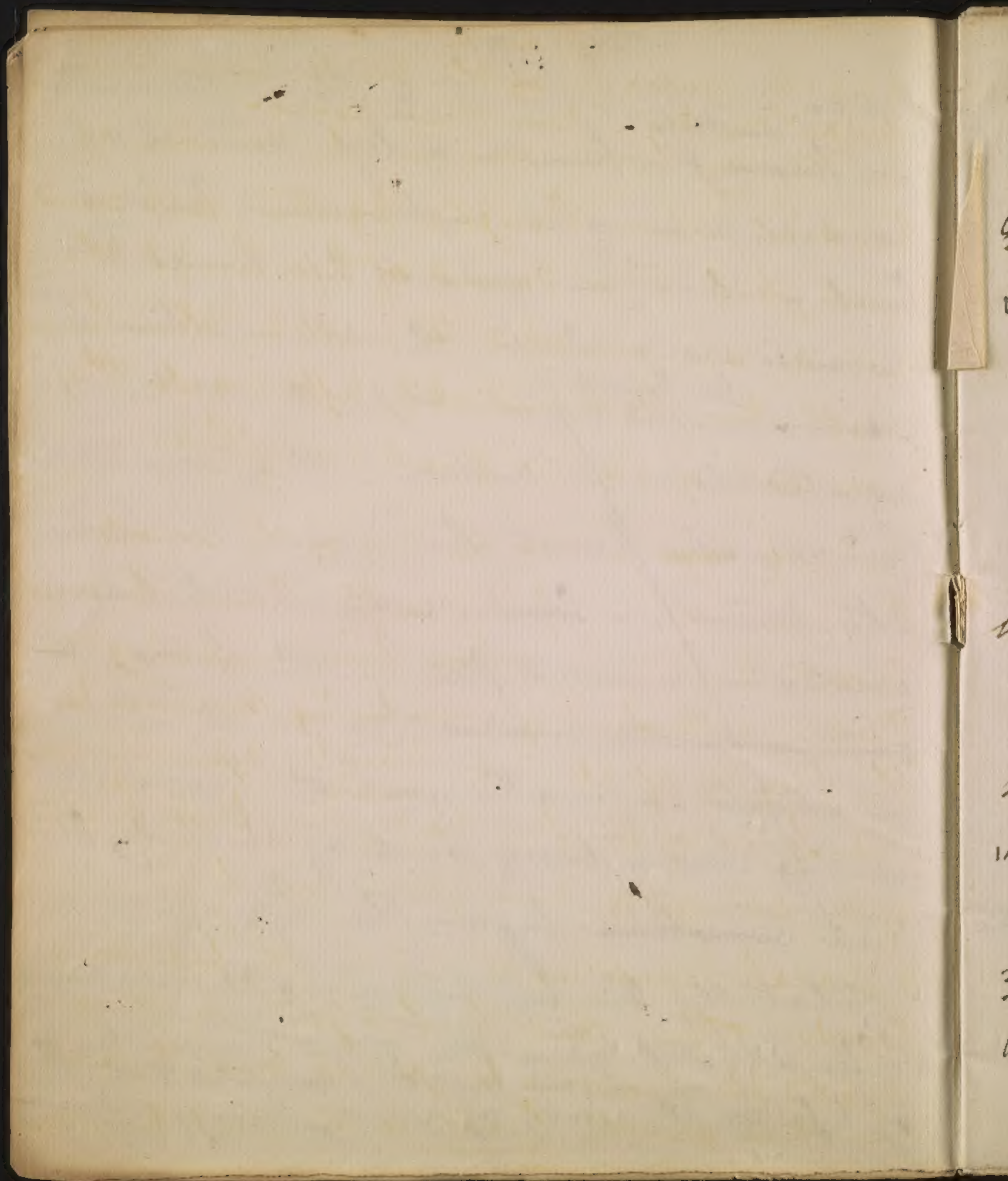




Q  
was created a lump of clay, God breathed  
in him <sup>instilled</sup> the breath of life, and that in  
consequence of it he became a living  
soul - that <sup>is</sup> he opened his lungs &  
poured into them the atmosphere &  
<sup>for breath is</sup> surrounded him - This, by its stimulus  
excited them in action - they excited the  
heart - the heart, the brain - the brain  
the mind or soul, which I believe  
existed in a torpid state in the body, - ~~the~~  
~~and with the mind~~ The mind thus  
awakened cooperated with the brain in  
reacting upon every part of the body &  
thus ~~constituted~~ began the life of man.

That the air by inducing Respiration,  
or breathing gave the first impulse to  
of life to the body of man, <sup>and that it is essential to it,</sup> I infer from







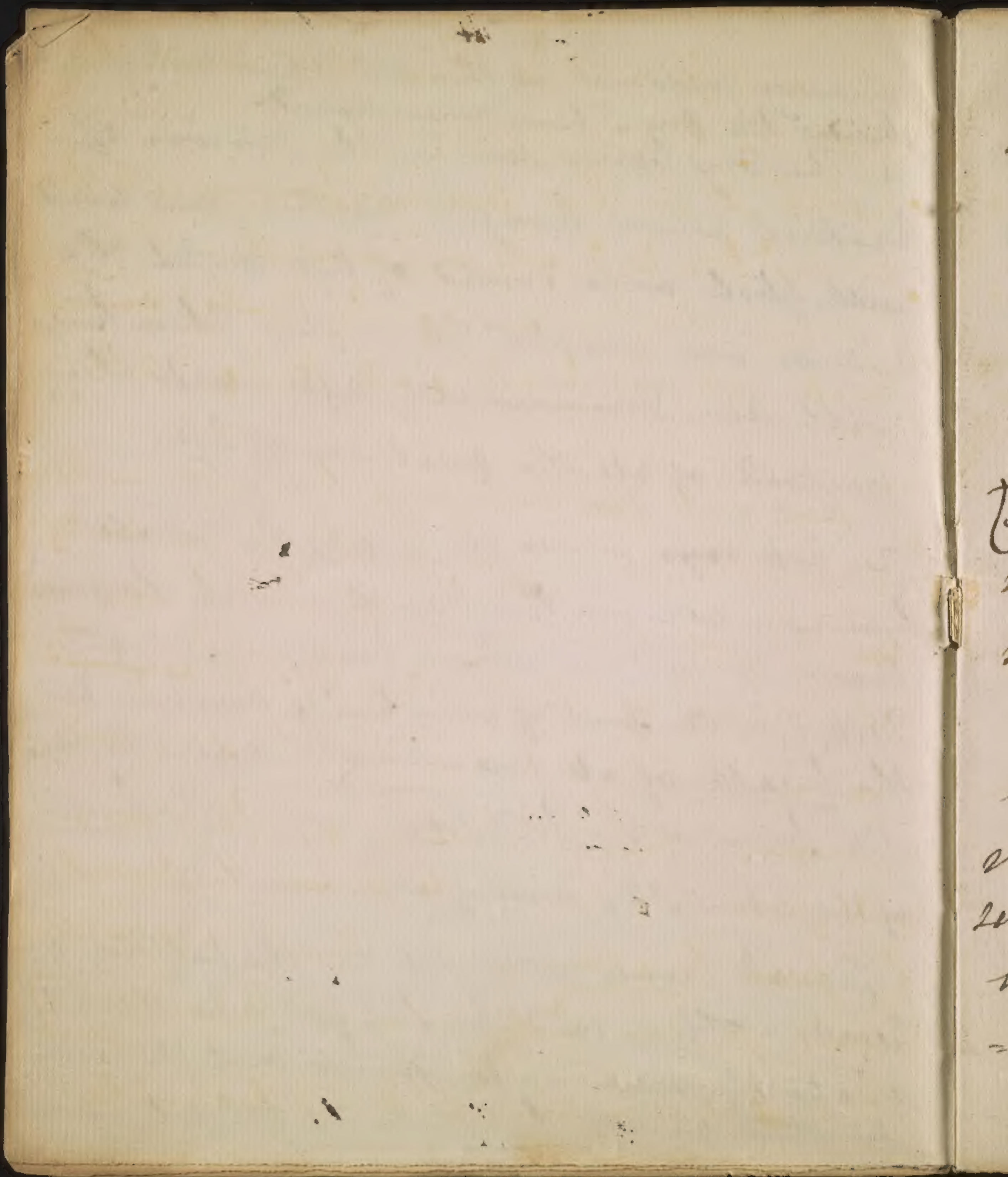
of in 10

many passages of the old & new testament.  
besides the one I have mentioned.  
1 The Day comes seen in the vision of  
Ezekiel when brought together, and covered  
with flesh were devoid of life until the  
winds are invoked to inflate their lungs  
with air. Immediately afterwards they  
partook of all the qualities of life.

2 Job says places the life of the whole  
human race in his breath - hence he says  
Chapt. 13. 10 "in whose hand (meaning the  
Deity;) is the soul of every living creature &  
the breath of all mankind!" again he says  
"The Spirit of the Lord hath <sup>made</sup> me, & the breath  
of the Almighty have given me life"

3 Isaiah agrees with Job in the following  
words "Thus said the Lord God, - he that  
created the heavens & spread out the earth,  
he that giveth breath to the people upon







it, and <sup>the</sup> spirit to them that walk therein  
Chaps: 42.5. -

4 St Paul in his famous sermon at Athens  
makes life & breath synonymous - hence  
he says "he (meaning the Deity) <sup>giveth</sup> giving  
to all life and breath & all things" Acts 17.  
25.

5 Not only ~~the~~ animal life is derived in  
the first instance from the impulse of  
the air ~~is~~ breathed into the lungs, but  
the origin of the divine life is <sup>derived</sup> ~~conferred~~  
by ~~as~~ originating in the same  
manner. ~~Thus~~ <sup>hence</sup> - when our Saviour  
sends forth his apostles to preach the Gospel,  
he first breathes upon them, & says "Re-  
-ceive ye the Holy Ghost." John 20.22

But ~~at~~ the intimate & indissoluble







12 ~~Air~~ <sup>or Air</sup>  
Communion between breath ~~or Air~~ and  
life is established ~~is~~ still further by the  
Communion which the Scriptures hold  
forth between the Absence of Air &  
breath, <sup>and the presence of</sup> death. —

1 The Son of the Widow of Zarephath is said  
to die "when his sickness was so sore that  
no breath was left in him". Kings 17. 17.

2 The Author of the 104<sup>th</sup> psalm says. Verse 29  
"Thou hidest ~~thy~~ thy face, they are troubled,  
— Thou takest away their breath; they die,  
and return to their Dust." Again the Author  
of the 146<sup>th</sup> psalm verse 4. Speaking of the Death  
of man he says — "his breath goeth forth,  
he returneth to his earth — in that very  
day his thoughts perish"

Great and respectable as the authorities



hence the lungs have been called  
"Cordis, Habitatum," or "Ventriculorum"  
that is the bellows of the heart.



of moves & the prophets are in favor of respi-  
~~ration~~ the Air by its Action upon the lungs  
 giving the first impulse, <sup>of life,</sup> or moving the first  
 wheel in the machine of the human body,  
 I shall ~~not~~ ~~add~~ ~~any~~ other facts derived  
 from observation in support of the opinion  
 I am delivering. Exactly in the same way  
 in which life began in the first man  
 in the Garden of Eden, does it begin in  
 every Child that comes into the world. The  
 first portion of Air that rushes into  
 its lungs, sets them in motion. They  
 move the heart - the heart <sup>moves</sup> the brain,  
 - the brain gradually <sup>awakens</sup> ~~its~~ <sup>demonstrates</sup> ~~its~~ mind, and both  
 brain & mind <sup>move</sup> every other part of the body. The first  
 impression of Air upon the lungs of a new-  
 born infant is painful - hence ~~they~~ <sup>its</sup> ~~their~~







cries give the first notice of its <sup>14</sup>~~birth~~<sup>the</sup> passage  
of its head into the world. Respiration for  
a while in a new born infant is I believe  
is at first altogether involuntary. I infer  
this from the noise it makes in breathing,  
from its frequent sighs, and from its dis-  
position to sneeze, <sup>(which I shall say hereafter and</sup>  
<sup>respiration)</sup> and from its ~~being so easily~~ <sup>being so easily</sup> waked from sleep with the  
brightest rays, or the faintest im-  
pressions. The heart beats from the action  
of the blood poured in upon it from the  
lungs. From ~~habit~~ habit only, the lungs  
~~become in part voluntary~~ After a while  
~~become in part~~ <sup>become in part</sup> ~~habitually~~ <sup>habitually</sup> involuntary, and the heart  
being more irritable than the lungs  
from the influence of its <sup>habitual</sup> positions  
with the lungs, after a while acquires



3

... ..

...

...

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.

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22



an action altogether involuntary. ~~This~~

Thus you see - while certain actions  
such as the Discharge of the lungs, and  
those in new born infants <sup>at the motions of their little</sup> ~~are~~ which are  
hands & feet -  
originally involuntary, become volun-  
tary from habit, so, certain actions  
originally <sup>in</sup> voluntary - that is Respiration  
becomes in part involuntary from ha-  
bit, and imparts to the heart, an action  
completely involuntary, <sup>from</sup> ~~which action~~ <sup>are driven</sup>  
~~by directly or indirectly, all the pulsations of~~  
~~the heart diffuses to all the~~ <sup>of</sup> ~~the~~ <sup>faculty</sup>  
every part of the body, and every part  
of the mind. -

That actions originally involuntary  
may become voluntary, from the  
influence of the will, and that actions



✓ we see a still more remarkable in-  
 -stance of the conversion of voluntary  
 into involuntary motions in very old  
 people - hence the tremors in their limbs,  
 and hence too ~~this~~ <sup>the</sup> the distensions, and  
 often fatal consequences of ~~a fall in~~ <sup>the falling</sup>  
~~the down in~~ in walking. The whole weight  
 of their <sup>heads, and</sup> bodies generally strikes the ground,  
 and that from the loss of the command  
 of their wills over their arms which  
~~in early and middle life by being mo-~~  
~~strided, breaks the force of a fall in~~  
 early and middle life.

Respiration too is voluntary in dying

Does the external sense see 384

I shall hereafter ~~now~~ add a number of  
 facts from the history of life in other animals,  
 which support the important office of sense  
 ascribed to it in imparting the first impulse



16  
originally voluntary may become ~~rest~~  
involuntary from habit is obvious from  
many facts. The former appears in  
the command which some men acquire  
over their stomachs & Diaphragms so as  
to <sup>and break wind</sup> puke, and hiccups at their pleasure  
there had a ~~foreigner~~ <sup>in this city</sup> many years ago who  
could imitate <sup>a tone</sup> ~~tones~~ of ~~various~~ by emitting  
~~tones~~ of different ~~tones~~ from his  
throat of the latter - viz the conversion  
of voluntary ~~and~~ actions into such  
as are involuntary appears in  
many diseases - ~~in old age~~ and as we  
shall say <sup>hereafter</sup> ~~privately~~ in the last hours  
of life. Convulsions in a limb, ~~or~~  
muscle, - ~~involuntary~~ ~~spasms~~ and are a  
striking proof of this change of a volun-  
tary into an involuntary action. But



of life in the human species. Before I quit  
~~From a review of the air I have given~~  
of the agency of the atmosphere in giving the  
first impulse to ~~life~~ life, we are left to  
consider it as ~~the~~ this Subject I would  
hardly ask - Does the external de see  
p 384 (.)

original & continued  
From a review of the agency of our  
atmosphere in the production of life we  
are led duly to <sup>appreciate</sup> ~~estimate~~ its inestimable value.  
Had its use been earlier and more generally  
known in the animal economy, it would  
probably have robbed the Sun of the idolatrous  
worship it <sup>has</sup> received ~~in all nations since~~  
from <sup>whole</sup> ~~the~~ nations in all the ages of the  
world.  
~~go to p 388 + on light.~~



~~The~~ A Spark of life being thus infused into the body through the medium of the lungs, it is aided and fed by many aux-

iliary Stimuli. These are external & internal. <sup>go to p 378 X</sup> The external are 1 light. 2 sound

3 Heat & cold <sup>Heat derived from the sun & the fire.</sup> 4 Taste & smell from the sense of touch. 5 Exercise. 6 The pleasures of the senses. The

internal Stimuli are 1 food & drink. 2 The process of mastication & deglutition, & Digestion - 2 the Chyle - 3 the blood - 4 the

tension of the glands 5 the exercise of the faculties of the mind. ~~For an acc<sup>2</sup> of the stimuli~~

These Stimuli by acting all together, produce ~~best~~ life in the waking state. For an acc<sup>2</sup>

of the vicarious Stimuli which support life in sleep & in all ages, ~~and~~ in all conditions

of the system & in all animals. I refer you to my <sup>printed</sup> lectures upon Animal life.







18  
[This simple view of the origin & nature  
of animal life I know is contrary to the  
system of many Divines & Physicians. The  
former suppose life to be the effect of  
the soul acting upon the body, and hence  
they derive death from ~~the~~ the separation  
of those two component parts of man. The  
latter substitute a something they call  
Anima medica, ~~and~~ <sup>or</sup> a vital principle to  
for the soul which by its continual  
activity ~~and~~ keeps up the actions of the  
body. Both of them ~~place~~ render man  
independent of God his maker, or rather  
both of them throw the author of ~~the~~ and  
preserver of our beings in out of sight,  
and create as many ~~little~~ <sup>self-existing</sup> ~~independant~~  
little gods as there are human crea-  
=tures



~~I charge as the man is of the doctrine of life  
which I <sup>am</sup> ~~am~~ ~~thought~~ teaching, I am not  
only to defend myself but to complain there.  
They ~~can~~ ~~reason~~ ~~as~~ ~~adult~~ ~~men~~ ~~to~~ ~~equality~~  
with respect to the conditions of his life to an  
equality with his God. I am not~~

✓ It is more - it is ~~an~~ infectious.



in the world] ~~There is a strange disposition to~~  
 Of ~~It is supposed~~ <sup>It is supposed by some men</sup>  
 we found the works of the Creator of the  
 Universe with the works of a common  
 Architect. ~~It is supposed by some men~~  
 that the Great Author of <sup>the world</sup> that he created  
 all <sup>its wonderful</sup> machinery of the world as a man  
 makes a watch or a clock, and having  
 wound it up, <sup>then</sup> ~~wound it up~~ it out of his hands, <sup>and</sup> ~~then~~  
<sup>afterwards</sup> ~~wound it up~~ he retired to rest, or <sup>employed him:</sup>  
<sup>set in</sup> ~~other~~ <sup>other</sup> arts of power and goodness, or if  
 this were not the case, that he com-  
 mitted his works to a certain Deputies  
 known by the names of Nature <sup>in</sup>  
 the inanimate, and Vital principle in  
 the animated parts of his works. This  
 idea of Government is contrary to the whole  
 tenor of Revelation. The Being that created







our world, never takes his eye, nor his  
hand, for a single moment from any  
part of it. ~~It is he~~  
~~He is~~ <sup>constantly</sup> ~~in the~~ warm in the Sun, refreshes in each  
breath.

"glows in the stars, blossoms in the trees,  
"Breathes ~~this~~ all life, extends ~~this~~ all extent,  
"Spreads undivided, operates unspent.  
His providence, is one continued act of  
creating power. The Sun rises, only be-  
cause he says every morning "let there  
be light." — The moon and the stars supply  
the absence of the Sun, only because he  
says every <sup>evening</sup> ~~night~~ "let ~~there~~ <sup>there</sup> be lights in  
the firmament of Heaven, to divide the Day  
from the Night." The seasons of Spring  
and Autumn return, only because he  
says "let the earth bring forth grass, the



V From this review of the ~~the~~ origin &  
nature of human life, we proceed to men-  
tion the causes & phenomena of death.  
and here I shall begin by remarking, that  
a belief in a <sup>of life</sup> self-existent principle ~~has~~ extended to the  
its extinction in death. Hence in the language  
of our country, <sup>we say of</sup> ~~then~~ <sup>that they</sup> ~~are said to die~~ <sup>"when</sup>  
~~they leave the world, as if they~~ <sup>they</sup> ~~were~~ <sup>active</sup>, and not passive in it  
dying. The expression if analyzed conveys  
the idea of suicide when ~~we~~ men are destroyed  
by common diseases. <sup>below</sup> The Hebrew language  
I have been informed conveys the same idea  
in a different manner. The words translated  
"he died" are in the original - "he was dead".  
Death is expressed in like manner in the  
Latin language ~~in~~ by means of a passive verb.  
mortuus est. <sup>†</sup> Thus we see ~~error~~ the physi-  
ological error of man positing a principle  
of life within himself has corrupted - nay  
more profaned our very language.



herb yielding seed, & the fruit tree yielding  
fruit after its kind." and <sup>even</sup> man exists,  
only because he is ~~extrinsically~~ <sup>or air</sup> breathes  
into his nostrils the breath of life, not only  
at his birth, but every moment of his  
life's existence.

I could multiply passages from the old  
and new testaments in support of these opi-  
-nions as ~~far as~~ they relate to the whole <sup>indefinite</sup> creation.  
But I shall ~~only~~ select from many hundreds,  
but a single one which relates wholly to

the ~~the~~ continuance of the life of man.  
and now <sup>Eccl</sup> Behold says ~~Joseph~~ - the Lord hath kept  
me alive these forty five years! - ~~Then~~  
~~reasonable practical man~~ <sup>he did</sup> ~~Joseph~~ did not say - I have  
lived forty five years. This would <sup>have</sup> implied that  
he possessed an <sup>independent</sup> principle of life within himself,  
and this was contrary to the belief held of  
this venerable ~~leader~~ leader of the Jewish nation.  
go to p 2. of Conclusion.



